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FROM THE CHRISTIAN ADVOCATE AND JOURNAL.

METHODIST BOOKS.

DEAR DOCTOR:—I am at a loss to know why it is that of the few who feel moved to write about Methodist books, or the Book Concern, so large a proportion write in the spirit and style of persons not friendly to these great interests. It will, perhaps, not do to say, or even seriously to indulge the thought, that they are not friendly, and yet they write just as one would expect them to write if they were not. They misstate facts, not for—as zealous friends might be liable to do—but against our publishing interest; or, if their facts are right, they are so stated sometimes as to have all the effect of positive misstatements.

This embarrassment, which I have often felt, more or less, when reading communications in our papers on the above and related topics, has recently been rather painfully revived, on reading an article on "Methodist Books," published in Zion's Herald of July 30th, over the signature of "Martyn." Who Martyn is I do not know. I suppose him to be a Methodist preacher. Yet, were I disposed to injure, by writing, the sale and circulation of Methodist books, I know not how I could more effectually accomplish my purpose than by writing as he has done. Take the following sentences: "The catalogue of our books is a rich one, but the books are not out among the people. And this is not because the preachers will not circulate them, but simply because the people will not buy them, they are so high priced." "Many a man has purchased a book of the Tract Society's colporteur, not because he cared much about it, but because it was so cheap he could not well refuse it." "The complaint of which we speak lies to some extent against our Sabbath School library books, but more against the books of our general catalogue." "Our books for Sabbath School instruction are of a price, when compared with others, which, in the country, to a large extent, keeps them out of our schools. There is no reason why we should pay ten or twelve cents for question books, when the American Sunday School Union furnishes equally as good for six cents. For our Bible Dictionary we must pay eighty-five cents, when the Union Bible Dictionary, containing more matter, is furnished for forty-five cents." "Our music book is marked at one dollar, while the average price of all other church music books is not over sixty-two and a half cents. We mention these not as the greatest instances, but only as specimens of the whole of our books."

Now, let any one read these statements, and then ask himself the question, who is this that writes thus? and if he is not puzzled for an answer, it will be strange indeed. For, supposing the statements to be true, what good could any friend to the publishing interest of the M. E. Church propose to himself in thus parading them before the public? It would be very proper, in such a case, to write to the agents, who have, to some extent, the control of this matter, or, if one should specially desire to give his views before the coming General Conference, he might draw them up in the form of a memorial to that body. All this would be proper enough, and no one could take any reasonable exception to it. But what good any lover of Methodism can expect to accomplish by these communications, I leave to the public, as Martyn has done, I confess myself wholly unable to perceive.

But was Martyn as careful as he ought to have been to ascertain whether his facts are right? Is he sure, for example, that "our books are not out before the people, not because the preachers will not circulate them, but simply because the people will not buy them, they are so high priced?" How, then, shall we account for it, that very many of our preachers sell annually several hundred dollars' worth of our books, and that the sales of the Book Concern at New York, last year, according to the exhibit of the agents, rose to \$200,000? Some of the people, it would seem, must have bought them. And, it is a remarkable fact, that those who sell and circulate the most books complain the least, either of their price, or of the unwillingness of the people to buy them. The lot of Martyn, it is to be feared, has not fallen in very pleasant places.

But, admitting that some of the people in Martyn's neighborhood, and elsewhere, complain of the high price of our books, and refuse to buy them, is it at all to be wondered at, while Methodist preachers try to persuade them that the books are high priced, that they should equally as good "books can be obtained elsewhere at much less cost?" Is it not likely that Martyn may find an explanation of the unwillingness of the people to buy our books when offered by him—if, indeed, he ever offers them—in his address in the art of persuasion?

It is not strange that when Martyn, and those who think with him, would convince the people that our books "are so high priced," they should at once compare them with the books of the American Tract and Sunday School Unions. They probably know too much of the book world to attempt any comparisons with the books of establishments which, like our own, are sustained, not by voluntary contribution, in whole or in part, but solely by the proceeds of their own sales. In justice, however, to the American Sunday School Union, I ought to say that it is sustained to a trifling extent, if at all, by voluntary contributions. Hence, with the Methodist Book Concern declines no fair comparison. But the case is very different with the American Tract Society. It receives large contributions annually, and can put its books at cost, or below cost, or, if so disposed, can bestow them as gifts. With this the Book Concern pretends not to compete; it does any other concern, so far as I know, in the land. Yet, strange as it may seem, the Methodist Book Concern sells tracts, properly so called, at a less price than the American Tract Society—the latter giving 1,500, the former, when five dollars' worth are taken, 2,000 pages for a dollar.

But, to return to the American Sunday School Union. I said the Methodist Book Concern declines no fair comparison with that Union; yet it does decline, and with good reason deprecates any comparison as that instituted by Martyn. He says, "There is no reason why we should pay ten or twelve cents for question books, when the American Sunday School Union furnishes equally as good for six cents. For our Bible Dictionary we must pay eighty-five cents, when the Union Bible Dictionary, containing more matter, is furnished for forty-five cents." The inference from these instances seems very natural, namely, that our books of Sunday School instruction are higher than those of the American Union. But Martyn seems to have intended a wider inference. For after having added another instance, to which we shall advert presently, he says: "We mention these, not as the greatest instances, but as specimens of the whole of our books." We are to infer, then, not only that our books of Sabbath School instruction, or our

Sunday School books generally, are higher than those of the American Union, but that "the whole of our books" are higher than—know not what, unless it be—all other books. This is certainly making a strong case. No wonder Martyn invokes the special attention of the General Conference to this business. But he will please observe two things in regard to these instances. 1st, They are not plainly stated. The American Union makes no discount from the prices stated in catalogue; the Methodist Book Concern does make a discount—fifteen per cent. on Sunday School books, thirty per cent. for cash, twenty on time, on books of the general catalogue. Yet Martyn puts all down at the price stated in catalogue—a price at which the Methodist Book Concern sells only to retail private customers, never to schools or preachers. Is this fair? Is it the work, I do not say of friendship, but of candor? I know the difference is small in relation to Sunday School books, but it is considerable in regard to the dictionary, which belongs to the general catalogue. 2d, These are the greatest instances that can be produced, and it is peculiarly unfair to state these as the basis of comparison of our books with those of the American Union, for the reason that they are quite as much at variance with the usual prices of the books of the Union, as they are with ours. If Martyn, or any one else, would make a fair comparison of our books with those of the Union, let him select those books—there are a dozen or more of them—which are published by both concerns.

Why the American Union has put the question books and dictionary at a price so much below their usual standard of prices, is a question which, perhaps, only the gentlemen who have the management of this business can satisfactorily answer. An uncanonized mind might suspect it to have been done to serve some purpose as Martyn has made of it. The probable reason, however, is this: The Union publishes but one series of question books. The price of these was ten cents, as was the price of the Bible Dictionary a dollar. But having long, by extensive sales, sunk the plates of both, they can afford to put them down to present prices. If this be the true explanation, and Martyn and others will be patient, the time may come when the Book Concern, for a like cause, may put down our question books and dictionary, if not to a price equally low, as those of the Union, at least to a very low price, even though we have several series of question books.

As to our music book, the only other instance mentioned by Martyn, I will only say, that he is probably mistaken as to the average price of all other church music books; but, if not, our music book is not high, when compared with them, the size, type, materials, and binding being considered. Martyn says, "It is a fact, that among other denominations, more denominational reading, and books of their own publication, are circulated than among us. And this is almost entirely owing to the cheapness of their books." But may it not also be owing, in part, at least, to the fact that the children of other denominations are wiser than the children of Methodism? They do not complain about their books, especially do they not write articles, and publish them in their newspapers, for the purpose of spreading these complaints widely before the public. On the contrary, they use, and endeavor, like sincere, consistent, and prudent men, to sustain and build up their own denominational institutions. I honor them for it. Some of our brethren seem to suppose that Methodism has grown so strong that they can afford to be pitted, not only against the world, her old antagonist, but also against herself. But, if she sustains the unequal, and, I may add, unnatural strife, she must be endowed with an extraordinary tenacity of life. We ought to remember who she is, "A house divided against itself cannot stand."

One word more, and I have done. The whole matter of our books must come before the next General Conference, and it is to be hoped that they will devote to it the attention it deserves. If they can devise any measure by which our books can be safely cheapened, they will, undoubtedly, perform a good work, and if they should resolve to strike down all profit, beyond what is necessary to meet expenses, and provide for necessary increase of capital, I do think that a wider spread would be given to our literature, and that without any damage to the worn out preacher.

METHODIST.

For the Herald and Journal.

EAST MAINE CONFERENCE SEMINARY.

Excursion from Bangor—Backport—Opening Services—Rev. L. L. Knox—Returns—Men Wanted—Money Wanted.

Bangor, Me., Aug. 22, 1851.

On the morning of the 20th inst., a company of about 350, men, women and children, found themselves passing pleasantly down the Penobscot on board a steamer, which landed them in safety at 9 1/2 o'clock, at the beautiful and quiet village of Backport.

On forming a procession under the direction of Col. Henry Little, of this city, the company marched directly to the hill on which is situated the new and substantial building of the East Maine Conference Seminary.

Dashing forward in the most gallant and spirited manner, the company surrounded and filled the building, every room, without the least resistance on the part of the goodly citizens of the place.

Indeed the good people greeted this up river host with smiles and friendly greetings which seemed to say, "we are glad to see you." About an hour was spent in examining the premises, and the beautiful oaks which surround the building, wondering at the picturesque scenery—the winding river at your feet—Mt. Waldo in the West—Blue Hill in the South—hills in all directions—vessels, steamboats, &c., all forming an enchanting view, a grand scene for the pencil; and then the opening services of the East Maine Conference Seminary commenced.

The address was delivered by the Rev. L. L. Knox, the Principal. Bro. Knox is a stranger among us, but not a stranger to Methodism, nor to the subject of education. His thoughts on this subject were worthy of the man, the time, the place; and were expressed in such a manner as to convince us that we had secured the "right one." May God and the church sustain him in his responsible and arduous work!

The services were closed, and the vast congregation were invited to the tables tastefully arranged under the wide spreading oaks, and covered with the substantial of life. Each helped himself in his own way, and all seemed to be entirely happy and highly gratified. Much praise is due the good friends of Backport for their unwearied efforts to make the day interesting, and to provide for those who were present from the surrounding towns. Especially were the company from Bangor indebted to them for their

labor of love in making so ample arrangements for their special accommodation. It is certain that these marked expressions of kindness made all feel a deeper interest in each other's welfare.

Each having satisfied the demands of nature, after two hours and thirty minutes were spent in rambling about town, over to the fort, greeting friends, or resting; then at 4 o'clock we started for home. The day and evening were delightful. On the way the company talked, sung, looked upon the varied and beautiful scenery, and finally reached the city and their respective homes about 7 o'clock.

And as the writer sat in his study thinking of the scenes of the day, he thought of the past. The fathers are gone—many great ones have fallen—the mighty are passing away. The heart grew sad, especially as the honored Olin had just left us. Who shall fill the place of the mighty dead? Where are our young men? They must be searched out, and pressed into our institutions of learning. Our seminary has taken its place among the rest—a star in the east. Brethren, shall it be dim and obscured by clouds, or shall it rise to the first magnitude, and attract the gaze of the heavens of intellectual and moral greatness?

Our agent is in the field—he works not for hire, but for God and his church. If any man in our Conference can do this work earnestly, successfully, and correctly, he can. The time is come when the Methodist Episcopal Church in East Maine must assume a high and determined position.

We have men to whom God has given more than they need of this world's goods—had it not been for the Methodist church they now might have been vagabonds, if not utterly and eternally lost. Let them come forth now, and make an offering to God. But my sheet is full.

H. C. TILTON.

For the Herald and Journal.

SKETCHES BY THE WAY.

Moonlight—Quebec—Wesleyan Chapel—Governor's Garden—Citadel—Plains of Abraham—Associations—Rev. C. De Wolfe—Montmorency—Brother in Distress—Lunatic Asylum—Champlain—Plattsburg—Burlington—Bellevue Falls—Home.

Moonlight on the water! how soft the rays—how solemnly beautiful the sight. The clouds are so delicately tinged, and appear to pass so willingly to permit the reflection of the smiling queen in the placid surface! The trembling stream seems rejoicing in fear lest the silver charm should depart—and the shores too, with their dark outlines, looming up within the deep cerulean arch fringing so delicately the oval scene! Sunlight affords us a rich landscape of gay colors—startling lulls us in a soothing, bewitching dream of beauty—but the moon produces a soft monochrome, not rough and unfinished, but charmingly perfect. The scenery on the St. Lawrence is so beautiful! so very beautiful. There is such a combination of all the elements, and they harmonize so perfectly.

The smooth, wide river—the tall, waving forests—the rich, fertile plains—the rugged, massive mountains, all baptized in the undimmed light of a full moon, presents a sight rivaling fairy land. Such we enjoyed as we floated mile after mile down the smooth water. But the sun is struggling in the east, the red skirts of his flowing robe precede his fiery step, and his smile reveals to us Quebec. For the first time we see a city surrounded with walls. How strange it is to pass through a narrow gateway guarded by a huge man armed with an enormous musket, to enter a city. And when we are in there, how many strange sights greet our eye! Numberless milk carts drawn by harnessed dogs are passing through the streets, their unwashed proprietors dashing lazily behind—the unsightly cacophony is nothing at all alarming speed through the narrow causeway, heedless of all unfortunate pedestrians. The small stores filled with jabbering Frenchmen, present a scene of confusion completely bewildering after leaving the sweet repose of the river. Quebec boasts of but one respectable hotel, so a traveller is spared the vexation resulting from the competition of rival proprietors. A hearty breakfast, received with an excellent appetite, prepared us for a survey of the city. We first visited the churches, but found them quite inferior to those of Montreal. The cathedrals are quite ordinary, both in exterior and interior appearance. The Wesleyan Chapel is built after the style of the one in Montreal, but is not so large. Still it is the most commodious Protestant church in the city; it will comfortably seat over 1200 persons. There is no other Methodist church within 40 miles.

The chief attractions of Quebec are its immense fortifications, its delightful scenery and thrilling associations. From the Governor's garden a magnificent view of the river and surrounding country is presented to the eye. The extreme elevation gives a wide scope and varied beauty to the scene. Within this garden is a plain monument, raised to the memory of Montcalm and Wolfe, with the simple inscription of their names. Having obtained a pass from the very polite superintendent, we entered the citadel on Cape Diamond, and to none in the world except that of Gibraltar. Its fortifications are so stupendous and complicated, one would suppose nothing short of a miracle could give a victory over its strength. Thirteen hundred soldiers are constantly garrisoned within its walls. Almost their whole time is spent in passing through the exercises of the march and drill. One of these served us as a guide; he entered freely into conversation, seemed heartily tired of his life, and longed for an exchange for one of our occupation. He said his wages were one shilling per day, with which he was obliged to supply himself with food, clothing, and all the necessary articles he required. He was obliged to remain in the service four years, at the expiration of which he would be entitled to a pension of the same amount the rest of his life; his dull eyes fairly snapped when we told him of the good wages and comfortable homes of the States. I should not wonder if that man would desert. Commanding the entire width and sweep of the river, it would be next to impossible for an enemy's vessel to pass this citadel.

A mile's ride from the walls brought us to the plains of Abraham, the noted battle ground. There is nothing remarkably inviting in this place of British. Of course we very willingly awarded to him all royal honors and left him in their full enjoyment. Quebec and its environs form one of the most delightful places a stranger from the States can visit. The contrast between it and our own cities is much greater than in any other place. Refusing a pressing invitation to spend the Sabbath in this city, we bade adieu to our good friend De Wolfe, and proceeded up the river on our way home. The next morning found us on the placid waters of Lake Champlain, surrounded by dark lofty mountains and delicate green lawns. There are many scenes of interest in this famed lake—scenery to fill an artist's soul with inspiration and well worthy the richest efforts of his pencil.

the consternation of the French within the garrison as the morning light revealed the dangerous proximity of the hated foe, the resolve of the brave Montcalm as he sweeps his men from the citadel and deploys his concentrated forces in the line of battle. Now the deadly conflict begins—the tempest of lead and fire strews the trembling earth with the dead and dying—the sword of Wolfe is pointing onward as he urges his men to victory; a ball enters his body but he heeds it not; a second pierces him, but he conceals the wound lest his friends shall be alarmed, but a third sweeps him from his horse to the ground—borne to the rear he sinks in the arms of his devoted followers, while the battle rages hotter and fiercer—he is fast failing—the heart has almost ceased its pulsations—the eye is already glazing in death, when the startling cry comes booming upon the breeze, "They run, they run." It sends a thrill of life into the dying man, and concentrating all his power, he shouts "Who runs?" When they tell him it is the foe, he sinks in death with the words lingering upon his lips, "I die contented." And this is the spot where this dreadful tragedy was enacted: this is the earth that bore that noble frame and that in his blood the brave Wolfe's wound, a nobler victory had been thine, over the foe that grasped thee then! A contemptible little corpse stark marks the spot, bearing the simple inscription "Here died Wolfe, victorious, Sept. 13th, 1759." Long may it be the quiet of the plains of Abraham shall be disturbed by similar events. Long may it be ere the black mouths of the artillery ranged upon the walls of the citadel shall vomit forth their smoke and flame.

We were fortunate in making the acquaintance of the Methodist clergyman in Quebec, Rev. C. De Wolfe. This gentleman was found extremely affable and obliging, affording us every facility in his power to ensure our gratification. I never met a more perfect specimen of an entire man than this same courteous brother—he is perfectly at home at all times and under all circumstances. He is a preacher of the first order, a Christian of the highest tone, and a thorough Methodist. His full, generous heart, keen perception, continual vivacity without any compromise of dignity, overflow of good humor without a descent to familiar commonplaces, combine to render him one of the most agreeable acquaintances to be made. Speaking of him to Father Taylor, who knows him well, the old man replied, "De Wolfe! why sir, when nature made De Wolfe, she rolled her sleeves up to the shoulders!" With such excellent company we proceeded to visit the famed falls of Montmorency. A ride of some nine miles through a detached village of low French, brought us to the place.

After a visit to Niagara, this cataract at first view appears a very small affair; but a close, careful inspection will recall much to admire. The water falls perpendicularly a distance of 240 feet, nearly an hundred more than at Niagara; but the body of the stream is much smaller, and consequently the mass is more broken and varied. At the curve, the river is some fifty feet wide, but after descending about one third the distance it is compressed by projecting rocks into a space one third smaller. This, condensing the water, gives the cataract more volume and increases wonderfully the effect.

Almost all the front of the precipice over which the river plunges is rough and broken, so that the thin stream is almost immediately crushed in its descent. At the curve of Niagara, and for some distance down, the water is smooth, and moves with solemn grandeur; here it at once falls in the most fanciful designs—now wreathing itself in snowy garlands around some dark projection of the rock, then falling gracefully in long, fleecy robes—now adorning the whole space with rich gemmed festoons, and at last it sinks with the most perfect repose to the base, melting away in a thin dreamy vapor, into which the sunlight steals like a holy thought in a pure heart. The sun's rays, as they fall on the foam at Niagara; the water is so broken in its extended fall that it scarcely provokes an ordinary commotion below. A very few feet from the cataract and the river is as smooth as a mirror. The first view is obtained from a point above the Falls. It is fearful to stand upon this little rock not more than a foot square, with nothing to support you but a crooked, slender twig, and gaze directly down 250 feet without an intervening object to the surface beneath! The first sensation is startling, but the charms of the place soon absorb all fear, and you are almost inclined to leap from your position into the pure bosom that seemingly invites you to a sweet repose. From this position may be seen a beautiful horizontal rainbow fringing with its harmonious tints the vapor robes of the cataract queen. A more full and perspective view is obtained from the opposite bank nearer the mouth of the river, but it is too distant to reveal the charms a minute examination develops.

A good brother from New York, who accompanied us in our visit to these Falls, was so terrified at the first look from the little rock that he immediately withdrew to the neighboring shade to compose his shattered nerves. During the moments of his retirement we perceived without his knowledge to the opposite side of the river. After the lapse of an hour we returned, and found the poor brother in the utmost consternation, straining his vision with the greatest perspicacity to discover our mangled remains upon the rocks beneath, under the liveliest apprehension we had taken the speediest route to the bottom! The ghost of Hamlet's father never startled that disconsolate youth more than did our living appearance the poor woe-begone concentration of dismay we found investigating the distant rocks! The return ride affords a charming view of Quebec. The houses of the city are roofed with polished tin, and the rays of the setting sun falling upon them give the appearance of a flashing sea of molten gold. We stopped a few moments to visit the Canadian Lunatic Asylum, under the superintendency of Dr. Douglas. It is much after the style of our own at Worcester, but with not as extended accommodations. We were particularly interested in one portly inmate, with a wonderful profusion of dirty grey hair, who insisted with the utmost tenacity on being regarded as the monarch of Britain. Of course we very willingly awarded to him all royal honors and left him in their full enjoyment.

Quebec and its environs form one of the most delightful places a stranger from the States can visit. The contrast between it and our own cities is much greater than in any other place. Refusing a pressing invitation to spend the Sabbath in this city, we bade adieu to our good friend De Wolfe, and proceeded up the river on our way home. The next morning found us on the placid waters of Lake Champlain, surrounded by dark lofty mountains and delicate green lawns. There are many scenes of interest in this famed lake—scenery to fill an artist's soul with inspiration and well worthy the richest efforts of his pencil.

Plattsburg is a sweet little place, so quiet, so lovely in its repose, it hardly appears possible it could ever have been disturbed by the din of war and made the scene of human slaughter—yet here the pure lake was ensanguined from the hearts of men—here, above the rattle of the drum and the roar of the cannon, rose the fearful shrieks of the wounded and dying. Little would one suppose in gazing on the silver Saranac, that its pure bosom was made the grave of the slaughtered in war! May the loveliness that now abides there never be again disturbed.

Burlington is beautifully situated, on the margin of the lake. It is considered a fine place, and no doubt is, but to my eye everything seemed wrong side up. I have been accustomed to live on the west side of water, to see the sun rise upon its surface; but here it is just the reverse, and it disturbed the whole order of my associations to see land where water ought to be, and the sun going down the wrong way, about as it would a man to view a landscape standing on his head! It really appeared to me that old Sol had made a great mistake, and was hastily retracing his steps to get up on the other side.

On the road from Burlington to Bellevue Falls, we were carried at the rate of 9 miles in 11 minutes, and again 3 miles in 3 minutes, including the necessary delay in starting and stopping! I almost fancied myself in the man trap, referred to, beside the Falls, with the rope broken. If our friends want a good view, a good dinner, and a good landlord to give it to them, let them pay a visit to the Island House at Bellevue Falls—they'll not be disappointed.

And now, my kind good readers, you who live away down by the sea side amid the white sands that line the shores, or you who are housed up in the city amid an eternity of plaster, brick and mud, let me invite you to a ride from the goodly city of Boston to Bellevue Falls. Look around you every moment of the time, and my word for it, you will see more beauty in this single feature of old Massachusetts' phiz, than you ever dreamed she possessed in her whole countenance.

But we are at home; what a sweet world! How many visions of tenderness rise before us at that name; how much of a mother's love, a father's care, a sister's fondness, and a brother's affection blend in that sound! how many nearer associations yet than these hallow some homes.

There, of all the world beside, can be found a full, disinterested affection. There only can the heart be disordered itself of its load of joys, and griefs, and fears, with the assurance of a true sympathy. There only, is there no cold looks and ungenerous suspicions and unkind misconstructions to disturb the soul's quiet. Home! ah, in that word is all of earth the heart can crave—joy, love, repose, heaven! T. STREET.

For the Herald and Journal.

SOMETHING OF "DOWN EAST."

BRO. STEVENS:—As a traveller at this day would be "out of fashion" if he did not make public some of his interesting discoveries, permit me to say a few things about what I have seen and learned in a late tour "Down East." Though it is somewhat difficult to give the boundaries of this noted country, it may do to begin with

MACHIAS.

This is the county town of Washington County. The village is situated on the Machias river, about twelve miles from its mouth, and has a population of about 1000. It is at the head of navigation, and vessels of four or five hundred tons ascend to this point at high water. Sawing and shipping of lumber, with some ship building, constitute the principal business of the place. The external appearance of the court house would seem to say they had not sufficient business to pay for keeping it in repair, and I was happy to learn that the jail had but three inmates. The village has every appearance of thrift. The people are intelligent, refined and enterprising, though the stringent but rational "Liquor Law" of Maine has not yet driven all rum barrels from the place. They are kept, however, as I was informed, only by a few sons of Ireland. They have also some noble sons of Temperance, who it is hoped will triumph over these sons of Ireland.

The Congregationalists and Catholics have each a house of worship, and the Methodists have a nearly completed one. Of people here, like those of many other places, have long been embarrassed for want of a suitable house in which to worship. During the past year, encouraged by the liberal donation of a beautiful site from Nathan Longfellow, Esq., a friend, not of the church, through the unceasing efforts of their pastor, Rev. R. Walker, and some little assistance from friends abroad, they succeeded in nearly finishing a fine church. They now worship in the vestry, but are hoping to move into the body of the house in a few weeks. Bro. Tupper, their present pastor, has entered upon his labors with love, zeal, faith and hope; and if he is persevering in his efforts for a laboring church as to persuade the "stranger" to "do all the preaching," there will be little doubt of his prosperity. May the great Head of the church smile upon them, and many be saved from sin and death!

Here I had the privilege of hearing an "Orthodox" funeral sermon, which claims a passing notice. Text, Job 14: 5; "Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass." The speaker really handled his congregation with gloves; and after stating that Job was a man of deep experience in afflictions, smitten with sore "boils" from the soles of his feet to his crown, and that he used the fact that the time of his death was unchangeably fixed as an argument with God that he would "lighten his hand of affliction off him a little," he announced as the sentiment of the text, "the day of every man's death is unchangeably fixed." In support of this doctrine it was, 1st, inferred from Job 7: 1, and other similar passages, that the authors of the text thus believed. 2. It was argued from the fact that the time of certain deaths had been foretold. It was said to the rich worldling, "this night shall thy soul be required of thee." "The death of David's child was also foretold." Probably David had not learned this important fact in theology, or he never would have written, "bloody and deceitful men shall not live out half their days;" and had the learned speaker been present to have informed him, he might have been saved sleepless nights and days of fasting and prayer during the child's sickness. 3. "As God upholds man, and in him he has a being, it necessarily follows how long he would uphold him." And, finally, it was faithfully backed up with the standing, time-honored argument from God's foreknowledge. Here the objection, that "if the day of death is unchangeably fixed, to use means to

prolong life is folly" was anticipated, which he anticipated by saying, that "when God determined to bring about any event, he also determined upon all the means by which it should be brought about—all the circumstances connected with this man's death were determined before his birth!" Who would expect to find such pure, unadulterated antinomianism at the tide waters of the Machias! Had the death of that husband and father been the result of intemperance, it must have been soothing to the conscience of the rumrunner to have been told from the sacred desk that he was only God's agent, appointed for that purpose!

Four miles to the eastward is

EAST MACHIAS.

This is a village of about the size of Machias, upon another branch of the same stream, and about the same distance from the ocean. Here is an academy under the control of the Congregationalists, which has been in operation several years. It numbers at present about thirty students. The Congregationalists and Baptists have each a house of worship, though the latter is not now occupied. The Methodists have neither preaching nor church, though they ought to have both. There are more members residing in the village and immediate vicinity, and possess more property than many churches where preaching is sustained every Sabbath. One meeting in such a village must be hardly sufficient for the population, and it is to be hoped that the friends of Methodism will awake to their privileges and their duty, and the Gospel soon be preached in this place also as a Methodist pulpit.

Down East, Aug. 22.

For the Herald and Journal.

EASTHAM CAMP MEETING.

This meeting was regarded by those who have often been there, as a very interesting and profitable one. From beginning to end, the spirit of brotherly love prevailed among the preachers and people. The preaching was timely and powerful; the singing heavenly. Nearly all who were there seemed to have formed a definite purpose in going, and immediately went heartily to work, seeking a special baptism from God upon themselves, and then the conversion and spiritual growth of others. Sixty or seventy professed conversion, many were reclaimed, and many experienced the blessing of holiness. God was pleased at the commencement of the meeting to open the windows of heaven, and to send down through all the week the heavenly influence that converts and sanctifies the human soul. It was a heavenly place in Christ Jesus that his disciples did there dwell in. It cannot be doubted that from Eastham, as from a fountain, there has gone forth this year streams of divine life and joy that shall make glad the people of God in many places, and impart salvation to many that are dead in sin.

One of the most interesting meetings, was a Preacher's class meeting of about fifty preachers. Our venerable father in the Gospel, Rev. Daniel Webb, was the leader. It was a very melting and profitable occasion. Several preachers were able to testify to the power of God to save from all sin, and all present expressed a desire and purpose to seek the perfect love of God. One thing was especially deplored at this meeting, the great neglect of familiar conversation of preachers with each other on the subject of personal religious experience. It was the feeling of all that our conversation with each other should hereafter relate more to the death of sin, and the growth of our souls. The meeting was unusually large this year, and of the very best order. Many thanks are due the various committees who superintended the interests of the meeting.

Better means of going to and returning from the meeting can never be afforded, than were this year, in the splendid steamer St. Lawrence. The only evils to be mentioned, and which we think we can assure our friends will never occur again, were a delay in leaving the beach, and the leaving behind for a day or two a part of the baggage.

It would be improper to close these remarks, without giving some expression, indicating the gratitude of all who went and returned in the St. Lawrence, to Capt. Sturtevant and his officers, for their marked and uniform patience, kindness and gentlemanly deportment.

L. CROWELL, Secretary.

Boston, Sept. 1.

LOCH LOMOND.

As an instance of the different impressions produced on minds by nature's grandest objects, Mr. Hamilton tells us in his interesting Memoir of Lady Colquhoun, that when Leigh Richmond visited the Loch, he devoured the landscape through his great round-eyed spectacles, and hushed his fidgety companions with the sentence, "The eye is not satisfied with seeing." But a shorter glance sufficed for the very busy Charles Simeon, of Cambridge. Turning to his guide, Sir James Colquhoun, he exclaimed, "Sir James Colquhoun, you turn to this side and say, 'This is mine; and you turn to the other side and say, 'That is mine; but I look up and say, heaven is mine.'" On the same spot Dr. Chalmers exclaimed, "I wonder if there will be a Loch Lomond in heaven." Dr. Cesar Malan, at the sight, knelt down and prayed, and the missionary McDonald wrote of it in his diary: "O how sweet and tranquil was the boom of the lake! I thought of the peace of God, that passeth all understanding."

SLAVERY IN DELAWARE.

The last annual report of the Delaware anti-Slavery Society says that for more than half a century slavery has been steadily on the decline. In 1790, when the first census was taken, the number of slaves in the State was about 9,000—a sixth part of the people. The greater part of these are in Sussex county; New Castle and Kent counties united having but 741, while Sussex county has 1591. The slaves decrease faster in New Castle county than in either of the other counties. In 1840 Sussex had 1637 slaves; in 1850 1591; a decrease of only 3 per cent. in ten years. New Castle county had in 1840, 541 slaves; in 1850, 393; a decrease of twenty-five per cent. The census of 1840 developed the alarming fact that the whole population of Sussex county was rapidly declining; having then a less population by 2,025 than it had in 1830. Kent county, too, had been declining, but not so rapidly. The increase of New Castle county alone saved the State from the disgrace of depopulation. Kent and Sussex are now, however, beginning to revive. In Kent new labor is gradually but surely driving out slave labor, and as a natural consequence, a spirit of improvement and progress is awakening; the current of its population, heretofore backward, is reversed, and a more thriving condition of things generally betokens the commencement of a better time.

WEDNESDAY, SEPTEMBER 10, 1851.

SOMETHING TO THE POINT.

Our readers have doubtless observed, during some months, very considerable improvements in the Herald. We have not referred to them heretofore because they were but experimental, and we wished to see the results of the experiment before congratulating ourselves. One of these improvements is our foreign correspondence. We flatter ourselves that in this respect we are behind none of our Methodist contemporaries, and if our readers do not value the Herald more for this correspondence, we have blundered much in our estimate of their good sense and good taste. These letters are, as we have heretofore intimated, from the pen of one of the strongest minds of the Wesleyan connection—a gentleman who has adorned the highest official positions of that body, and whose comprehensive and vigorous intellect and manly frankness give a character of genuine nobleness to his articles. They are as valuable for their original comments as for their information. If any of our readers have neglected them heretofore, we hope they will not hereafter deny themselves the pleasure and profit of an attentive perusal of them.

Our domestic correspondence has also become very interesting—it has increased much, and now exceeds in abundance, if not in value, that of any other Methodist paper in the United States. The Herald has warmly-hearted friends in all parts of the Union, who seem anxious to add to its interest by their frequent contributions. All our domestic correspondence is, gratuitously offered to the paper. Blessings be upon its generous contributors!

Besides these improvements, a very obvious change for the better appears on our third page. This portion of weekly religious news is usually devoted to secular news, and in ours, as in most of them it had to be, until lately, filled with mere "scissored" gleanings from other papers. The "notices" and "advertisements" take up a large portion of this page; the narrow limits of the remainder could not of course contain a title of the current news, "Foreign" and "Domestic." And yet, as a great many of our readers take no regular paper it has been very desirable that we should contrive some mode of making this department more comprehensive, though without making it more extensive. This was a problem, but an exceedingly important one. We have solved it, we trust, by having an original preparation of the secular news expressly made for the paper. The whole matter of our third page (excepting notices and advertisements) is now elaborated by a distinct hand. It is designed to present a weekly summary of all really desirable secular intelligence. It has been advancing from week to week, with a steady improvement, and will, we doubt not, more than satisfy the expectations of our readers. It is from a scholarly, prudent and diligent pen.

We would remind those of our readers who take secular papers, and therefore omit to read this department of the Herald, that they will find it not altogether anticipated by their daily sheets. It is not only designed to be a narrative of events, but a series of suggestive comments upon them, and as a weekly review, may interest and profit the most faithful reader of the daily papers.

These improvements do not so much concern our own pen as the hands of others, and therefore we have spoken the more fully of them. We have referred to them for the purpose of making some additional remarks on improvements which may still be practicable.

One amendment we think very desirable on our third page. The "notices" so called, have become a source of great inconvenience and also great expense. They not only increase in number—but they have alarmingly increased in individual size. Our good brethren who send them used to be content with the simple "notice" formula—the briefest possible announcement of the business or occasion referred to; now-a-days, however, sometimes have grown quite picturesquely descriptive, sometimes warmly hortative, and not unfrequently the announcement of an academic term swells into a catalogue of the faculty, or a little geographical treatise on the locality of the institution.

The brethren concerned, will, of course take these remarks with good nature, and understand us. We acknowledge the importance of this department of the paper—these notices pertain to our trust and greatest interests, and the Herald should be their organ. We don't complain at all of their insertion, but we think they can be improved. Some weeks they are so full that if they were printed in our outside type they would nearly cover a page of the paper, and as the department is renewed almost weekly and is in very small type, the printer's bill amounts to a serious item of expense. Our readers would be surprised at its announcement. Besides this consideration, there is another important one, viz: the "notice" department is the chief obstacle to a full report of secular news on the third page.

We make these remarks that the brethren concerned may favor us in two respects: First, abolish if possible these notices; second, especially do not demand their repeated insertion except in very exigent cases. We think it would not be difficult to save out of this department a column or more of interesting reading, especially for our country readers who call for more secular news.

Further improvement might be made in the obituary department. We hope our correspondents will not wince here. We know they have done marvelously well in the amendment already made in this article. They are now reduced to about the proper size, but not to the proper number. It is still the fact, that when you have read one of them you have read the substance of all. We know there is much to be said in favor of these communications, and rather than have none, we perhaps had better have all. But it is not possible to have so good a thing without its abuses? It is necessary to repeat through a column or a column and a half every week, what is substantially contained in the first square of that column? Would it not be well, instead of publishing so many ordinary, though good cases, we should insert none but such as are of marked public interest? These marked cases could be more largely given if our columns were not crowded with a superabundance of ordinary ones, and would not one or two impressive cases a week given in fuller detail, be vastly more profitable as well as entertaining than a long series of brief and almost identical ones? So obvious are the advantages of the improvement we propose in this department of the paper, that it seems to us our correspondents will need only this simple presentation of the case to induce them to attempt it. They must effect it, if it is to be effected. Let them then confine their efforts to the bare obituary announcement of our third page, and thus reserve to themselves room for fuller narratives of extraordinary ones on the fourth.

We are thankful to our correspondents for the abundant supply of original matter which they furnish, but while we acknowledge our obligations to them, they will receive kindly a word of counsel on the subject.

Our trouble is not a want but a superabundance of "original matter." Were we to insert all tolerably suitable communications, there would be little or no space left in the paper for selections. One third, perhaps one half of our original articles go under the table, and go there of necessity. Some of these too, are really good, but not relevant. In fact, we are compelled to be quite ruthless in this part of our editorial administration. So far as we know, however, our correspondents take our summary dealing with good nature—they cannot but perceive its necessity. We are compelled to put many communications on the editorial page to the displacement of its appropriate matter. There are now in our desk a half dozen editorial leaders, as large as this, awaiting room.

What we wish to ask on this subject, is simply this: that our correspondents would not overload our already crowded pages with articles on common-place subjects. We need not extracts from manuscript sermons, exhortations on the common themes of the pulpit, and especially do we not desire prolonged personal dissertations. If a brother makes a mistake, it is not always sufficiently important to require a long series of corrections and rejoinders. In other words, write on no subject but what may be of some special interest to the public.

Thus then in regard to notices, obituaries, and communications in general, we think there may be some very desirable improvements effected. We trust our numerous

corps of correspondents will second these proposals, and especially that not one of them will be disposed to put an unfavorable construction on our gentle hints. We may be permitted to add one personal remark. In commencing a series of discussions some months since, we intimated our probable retirement from the editorial chair. The reasons given were chiefly connected with our health. Owing to the kindness of the Publishing Association of the Herald, the assistance mentioned above, and also liberty of absence during the most inclement portion of the year, with, however, the continuance of our duties, have been provided for us. We shall make the experiment of these generous indulgences, and if possible continue our present relation to the large circle of the patrons of the paper. We should not deem it befitting to make this personal reference, did not some of the friends of the paper call for some qualification of our former statement. Guiding then still the helm of our goodly barge, we have felt the more ambitious to receive from our correspondents the assistance and indulgence above detailed, that our course may be increasingly successful and satisfactory.

METHODISM IN BALTIMORE.

"Of the Protestant denominations in Baltimore," says a correspondent of the Ohio Observer, "the Methodists are by far the most numerous. The Methodist Episcopal Church has thirty-five houses of worship, distributed throughout every part of the city. Five of the congregations worshipping in these are composed of persons of color, all under the ministry of white preachers. The whole number of members in the Baltimore churches in 1850, as appears from the minutes of the Annual Conference, was, in full communion, 9,873; probationers, 1,209; total, 11,082. Of the above number there were of colored persons, in full communion, 3,304; probationers, 221; total, 3,525. The present number of travelling or circuit preachers, including the Bishop and two presiding elders—since the city of Baltimore embraces a part of two districts—is 36. Of these none are colored. The number of local preachers is 57, of whom 18 are persons of color."

GENERAL CONFERENCE DELEGATES.

NORTH OHIO CONFERENCE.—Edward Thompson, J. H. Power, Henry Whitman, Thomas Barkdill, John Geigley, Adam Fox, and H. M. Shaffer. *Reserves*, L. B. Gurley and W. L. Harris.

EAST GEORGETOWN CONFERENCE.—William Hosmer, Moses Crow, J. Dennis, J. G. Gulick, Benjamin F. Tefft, N. Fellows. *Reserves*: B. Shipman, H. N. Seaver.

NORTH INDIANA.—G. M. Bewick, W. H. Goode, S. T. Gillet, J. L. Smith, Joseph Marston, John Daniel. *Reserves*: J. M. Stallard, S. C. Cooper.

ERIC CONFERENCE.

The Western Christian Advocate says that the Eric Conference reports: Sunday Schools, 354; officers and teachers, 3,921; scholars, 16,341; volumes in library, 56,133; Bible classes, 203; expenses, \$2,175.34; raised for Sunday School Union, \$154.42; Advances taken, \$228; conversions, 558. Its Centenary Fund Society has invested in real-estate securities \$21,615; the Allegheny College has obtained scholarships, of \$100 each—\$1,400. Total, \$23,015.

ROCK RIVER CONFERENCE.

We learn from the Western Advocate that the number of travelling preachers in Rock River Conference is 125; of local preachers 262. Churches 101, parsonages 50. The numbers in society are 14,868 members, and 3,617 probationers, making a total of 18,485, which is an increase over last year of 1,407. The amount collected for missions was \$2,014, which is a few dollars less than in the year before.

ONE HUNDRED AND FIFTY-EIGHT MONKS DROWNED.

A letter from Moscow in the European papers states that on the 20th ultimo, as the monks of the Convent of Waldimir, a town about one hundred and twenty miles to the northeast of that city, were setting out in procession, to visit an image of the Virgin at a neighboring village, a wooden bridge thrown over the moat of the convent (formerly a fortress) gave way, and out of two hundred of the monks one hundred and fifty-eight were drowned. This immense loss of life was caused by the water being forty-five feet deep, and the sides of the moat being perpendicular.

BOSTON FEMALE MEDICAL SCHOOL.

The announcement of the Fall Term of this institution may be seen in our advertising columns. The Congregationalist, in referring to the school, remarks:—"Women of good natural abilities and suitable acquirements, will do well to turn their attention to this new department of usefulness." The Christian Witness and Church Advocate speaks as follows in reference to the Female Medical Education Society:—"The objects of the association are of great public importance, and such as must commend themselves to general favor and support. The plan of providing the community with thoroughly qualified female physicians, to administer to their own sex, in circumstances and complaints peculiar to them, is certainly a most humane and commendable one, and hence we are not surprised to learn from the report, that already about fifty pupils have attended the Boston Female Medical School, conducted by the society, and have resorted hither from all the New England, and some other States."

NEW LONDON DISTRICT.

We have received the following brief statements respecting the camp meeting, and the spiritual prospects on this district, which the Presiding Elder sends us for publication:—

Our camp meeting at Coventry, which we have just closed, was a gracious season of refreshing to the people of the Lord. The number of conversions was not large, but I am much mistaken if the influence which rested upon the church will not be developed shortly in a glorious flame of reformation bursting out in different parts of the district. Such has been the fact within one or two days; and during a number of weeks past, our societies at Colchester, Manchester North, and Plainfield, have shared in the outpourings of the Holy Spirit. Souls converted and wanderers reclaimed, are shouting redeeming grace and drying love.

The preachers are laboring with apostolic zeal—never have I met with a more devoted band of Heaven's messengers. Some of them are marked in their experience and ministrations with the characteristics which distinguished the early ministers of our church in New England. It cannot be but that God will give seeds to such men.

B. OTHMAN.

New London District, Sept. 1.

NEW HARMONY OF THE GOSPELS.

A correspondent of the Northern Christian Advocate gives some account of a new work of the above title, now in course of preparation by our respected brother, James Strong, Esq., of Flushing, Long Island. We are pleased with the plan of this work as indicated in the correspondence, and feel confident from the literary standing of the author, that it will be highly creditable to himself and the Methodist press. We give below so much of this communication as relates to the matter:—

"Bro. Strong is comparatively a young man, a graduate of the University, and already extensively known as a critical linguist and philologist. He is now engaged upon a new Harmony of the Gospels. The plan is unique. Robinson, you are aware, places the different narratives in parallel columns simply, and Townsend merely compiles a narrative from the different evangelists. Bro. Strong's plan is different from either of these. He selects as his main text, the evangelist which is most full, in reference to any particular portion of gospel history, and places this in large type, in a column on the left, extending about half way down the page. On the right of this and parallel to it, he places the corresponding history by the other evangelists, in smaller type. From these parallel passages, those placed in full view, he takes out whatever may be found in the right hand column, which was omitted by the evangelist he has chosen for the main text, and inserts it in smaller type, in the column on the left. Thus this main column not only furnishes a connected and complete narrative, but we are enabled to see at a glance, by the difference of the type, what portion has been supplied by transfer, and by passing the eye to the right, to see, in a column directly op-

posite, the connections of this interpolated portion, as originally communicated.

At the base of each page is an appropriate running title, and at the end of the event recorded, according to the best authorities.

The lower half of the page is filled with a paraphrase of the complete narrative, as exhibited in the left hand column of the text. This paraphrase, though decidedly close and rigid as respects the sense, is sufficiently free as to language, to answer the purpose of an exposition. On this account, I suppose the work is entitled a 'Harmony and Exposition.' It will be an octavo of about five hundred pages, and will issue from our Book Room. The first hundred pages are already stereotyped.

The plan of this work strikes me very favorably, and I have no doubt of its being executed with ability. It is not to be so critical and profound as to be unsuited to popular use."

WILBERHAM ACADEMY.

The amount of funds secured for our contemplated improvements is ten thousand one hundred and eighty dollars. With this we have commenced the erection of a new academy edifice, which will be completed about the first of November. It is a substantial brick building, 50 by 75 feet, two stories above the basement—the style of architecture is plain but neat and appropriate—the building is well located, and is admirably adapted to the purpose for which it is erected. A suitable tablet, with the inscription "Fisk Hall," indicates its title, and presents the whole as a monument to the memory of one whom we all delight to honor.

To complete our arrangements, the old academy and laboratory must be repaired, the ladies' boarding-house must be moved, a new dining-hall must be built, the rooms in the gentlemen's boarding-house must be remodelled, and a large amount of new furniture must be purchased. To do all this will require between two and three thousand dollars more than we have at command.

It gives us great pleasure to know that our plans of improvement are approved by all acquainted with the circumstances; we have not yet met with the first individual who has even suggested that our efforts were uncalculated for or ill-advised—on the contrary, we have often been deeply affected, and as Chalmers would say, "thrown into quite a fit of tenderness," at the manifestations of interest for our cherished institution with which we have met. We have no doubt of success in our enterprise, and have only to ask of our friends their co-operation, that our purposes may be accomplished with the least expense to ourselves and the least trouble to them. Will especially the preachers of the New England Conference interest themselves for us, by collecting funds; or, if they prefer it, by informing the undersigned where he may make application for subscriptions with good prospects of success. Should any of the brethren by conversation with their leading men awaken an interest for us, and in view to their churches, this would certainly be giving a beggar a very gentle, as well as a very grateful reception. Any contributions to either of our libraries, to our cabinet, to our gallery of paintings, anything serviceable in science, literature, or the fine arts, will be gratefully received. To make our musical department what it should be, the institution should own at least two pianos and a church organ; we have the rooms for them, and must have the instruments. Will some friend take the hint?

Wilberham, Sept. 3.

M. RAYMOND.

MISSIONARY CORRESPONDENCE.

FROM OUR MISSION ROOMS.

NEXT ANNUAL REPORT.—Our last Annual Report has been so much in demand that we begin to feel anxious about the next one, to be published on the 1st of May, 1852. Let our superintendents of missions be making notes in their journals on all topics with respect to which it is important to inform the church; and let each one digest them into a regular report by topics, written concisely, in a fair, clear hand, on good paper, and not crowded; and let the report from each mission be in our office by the 15th of March, 1852. Let the reports contain full and accurate statistics on churches, hearers, scholars, (teachers, scholars, &c.) populations, together with plans and prospects of the work.

While we are thus particular in calling attention upon the superintendents for their reports, we take occasion to say, each Presiding Elder is superintendent of the missions within his district, and it is desirable to have a clear and brief report of the same. This is due to the church and to the Board.

The best way to obtain accurate information, is for each missionary to report briefly and clearly to his superintendent, and the superintendent should combine these reports into his report, with his plans and opinions, after full conversation with the missionaries under his care. We wish our next Annual Report to contain a lively and correct picture of our whole missionary work. We should be pleased if all our papers would copy this notice.

"IN PERILS BY MY OWN COUNTRYMEN."—This language, so fully expressive of the treatment of Paul in the day when there was little or no law for Christians, is almost or quite as illustrative of the treatment one of our German missionaries, Rev. C. Jost, received at the hands of his countrymen a few days since. He was applied to on the part of some German emigrants, who had, in the fatherland, been instructed to call on him, upon their arrival, for advice as to the proper mode of getting forward to the West. Being on the dock giving them advice—which was likely to interfere with the interest of a class of land-pirates, who in many instances assume the name and air of licensed "runners," or emigrant agents—they fell upon him, knocked him down, and did their best to drag him to the edge of the pier, with an apparent design to throw him overboard! And now, will our readers believe it, that although this thing was committed in the face of the sun, in a land of "law and order," there was no authority at hand to arrest such highwaymen and freebooters! And will the authorities of New York be less than those of our German friends, aiming, in an offensive manner, to discharge an office of humanity to strangers and foreigners landing on our shores, could have been thus violently assaulted in open day! The secular press has not been silent in relation to other similar instances of outrage on the persons of citizens and strangers, and we are ready to produce our evidence in this case, we hope they will also make mention of this, that we may be specially delivered from such blocs on civilized society.

INCREASE IN MISSIONARY COLLECTIONS.—The Treasurer of the Missionary Society of the North Ohio Conference says, that the missionary collections alone, of the present year, exceed those of any former year by some twelve or fourteen hundred dollars.

ONTARIO CONFERENCE.—Our missionary collections were \$2,700 in advance of the last year.

MISSIONARY GOODS.—A barrel, from whence we know not. A box from Wedport, Cayuga Co., N. Y.

JOURNAL OF MRS. WILKINS, AFRICA.

1850. Nov. Friday, 8th.—In the morning had some talk with a native man about religion. It is common with these people to school to all that one says to them on this subject. School as usual—marking and other sewing—pinning by one, and reading aloud by another a portion of the afternoon. Two girls, who have been for two days and more persevering in stubbornness of temper, and corresponding behavior, have to-day and this evening acknowledged their faults, and "begged" my pardon, which, of course, was immediately granted, and they have changed their manner of behaviour for the time.

Saturday, 9th.—Much of the day taken up as usual in meeting the requests of those who have called. Visited a sick person, very low, but who told me with a nod, in answer to my question, that she had peace with God—that she felt that he is her father and friend, and she could trust in him.

Monday, 11th.—The young woman whom I visited on Saturday, died to-day; it is said that she talked much, and very interestingly, yesterday of death, and her husband, who was not capable of speaking rationally. She was a Baptist, converted a little over a year ago. Went also to see a pair of other neighbors who are new immigrants, not quite acclimated yet; the husband was in bed with high fever, and the wife sitting up, but feeble. My two sick girls remain sick yet; leeches have been applied where they complain of to-day, and they say the pain is abated.

Tuesday, 12th.—My house-keeper is sick, and I have my hands full.

Wednesday, 13th.—Thanks to the good being that the two girls seem a little better, but the house-keeper continues sick. I do not leave off my school for the extra

care that come upon me, but rather attend to all as well as I can.

November—Friday, 15th.—With thankfulness I record that all my sick ones are better, so as to be about some thing. School exercises to-day as usual. Nothing new or strange. The girls have behaved as well as might be expected, and all my work has gone on agreeably.

Sabbath, 17th.—Was a good day of worship in the house of the Lord. I have noticed particularly during the last two and a half months of very rainy weather, that nearly all the Sabbaths have been pleasant, or, those that were not all fair, were sufficiently free from rain to allow of going to church.

Sunday, 18th.—Another young person, a class-mate of mine, has been suddenly seized by disease, and to-day breathed her last. We have good reason to hope in her death of going to church.

Tuesday, 19th.—Attended the funeral of the dear young sister who died yesterday. Visited another sick person, who was taken ill the day before yesterday, and has no religion. O how distressing to see a fair young creature suffering of body, and with no divine comfort to cheer his soul! It is different with another, whom I called to see this evening, and found so low that I thought it best not to speak to him; especially as it seemed unnecessary to trouble him now, having before received a satisfactory reply to a question about his resignation to the will of God; and having also heard of his very fair and true answers to others on the interests of his soul in the course of this day.

Wednesday, 20th.—School till near 3 o'clock to-day, with recess at 12; after which, myself and most of the girls attended the funeral of the brother mentioned last evening as very low, who died this morning. How strikingly do these events remind us of our Saviour's words,—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Don't mind me.—Since the above was penned, not much that was remarkable transpired; but the usual round of school and other duties occupied me till the day before yesterday, the Saturday of our quarterly meeting, which closed last night. It has been a good and cheering time to Christians, of whom there were many present from settlements down the river. The exercises were generally good.

This and fever, which commenced suddenly in school last Thursday, and caused me considerable suffering during each day since, (though I attended every sermon of the meeting, and the love feast, which was very good, and the sacrament, after the forenoon sermon,) have been severe today, so as to render it necessary for me to take to my bed part of the day. Yet O how sweet is a sense of the goodness of the Lord!

On Saturday morning a package of letters from friends in beloved America was handed me. A precious treat! I wanted to answer them immediately; but it was the first day of our quarterly meeting, which demanded all my time, besides being nearly sick.

Jan. 18th, 1851.—To-day is the first time that I have found ability and opportunity to write in diary form since the above. Sickless and feebleless first prevented, and full occupation of my time since in the duties of the school, and in fixing work for the girls—first their own dresses, and last, shirts for some of the boys at White Plains.

Sunday, 27th.—What a treat was a package of letters from several friends in America, that were brought to me yesterday morning, with intelligence that the packet had arrived! Here is a letter from a beloved aunt, one from her sister, (whom I esteem highly), one from the Clerk of the Mission Board, and one from a stranger sister, (Hall), nevertheless highly prized for its valuable Christian sentiments. May I be and have all that this good sister has desired for me while writing her good letter!

Friday, 31st.—Elizabeth Hancock, one of the Congo girls, making the fourth, was married.

Feb. 8th.—Saw, on Monday, whom I gave an Arabic New Testament about six or seven months ago, came here to see me some folks. I asked him if he read the book that I gave him; he replied with vehemence, "Yes, I read that book; I read and I liked it." To me it was a great treat to hear him say this. I asked him several questions about his country; to which he replied, they have schools both day and night, in which their children are regularly taught to read and write, and he said, "What God say." I thought if this false religion (Mohammedanism) can be so thoroughly interwoven with their characters and lives as to be inseparable by anything else than the immediate power of God's holy spirit, not a Christian will be made to take as deep a hold, if early commenced, and as industriously inculcated? And yet, to our lamentation, we see many sad failures where infidelistic pains have been taken. Why is it so? We think that the only correct answer is to be found in the depravity of our nature, that so much more readily receives evil impressions than good.

LETTER FROM NEW YORK.

DR. OLIN.

New York, Sept. 3, 1851.

Truly do you observe in the Herald of the 26th, that a prince and a great man has fallen in Israel. One of the most remarkable men of our church has passed away—one whose name has become interwoven with our ecclesiastical history, and known and revered through our own and other lands. What is more calculated to strengthen the mind with new vigor and inspire it with new hopes, than the contemplation of such a pure, noble and holy life as that of Dr. Olin's? Wisely should the church cherish the memory of such a character. His career through life has been one luminous track of light, and who can estimate the influence of those superior gifts and commanding intellect which enabled him to be so widely useful.

Interesting as character is in life, it is made more solemn by death. This hallow and sanctifies it, and at such a moment an ethereal hue seems to gather over the departed—a reflection as it were, from that unknown world into which the undying spirit has now entered. Who that ever listened to his ministrations does not remember him as a preacher? He was devout, earnest and solemn. His enunciation was peculiarly impressive and dignified—his expositions, his entreaties and his appeals in the pulpit made him the very chief of the apostles in our American M. E. Church.

It often happens that an intellect may be lit up by the fires of youth to a momentary and evanescent popularity. But to maintain a commanding reputation in the pulpit, demands the effort of the greatest and most powerful talent. Dr. Olin was always a popular preacher—not a blazing meteor, but a burning and shining light, constantly increasing in splendor. His last efforts were among the most powerful and impressive that he produced. With an untiring hand he bore the ark of God, and wherever it rested there was a blessing from the Lord. What multitudes have been blessed whilst listening to his enlarged views as to the merits of the atonement, and of those precious rights with which it invests all who believe. At such times, he dwelt as beneath the wings of the cherubim, teaching by his own experience with what communion man may walk with God. It might be truly said that he lived and died for the church of God—in the last words of the immortal Hooker, "Pro ecclesia Dei."

Who that was honored with his friendship will not recollect his most amiable and lovely qualities in private life? He was never embarrassed in any circle, wherever he appeared. Abroad, he was cheerful, a welcome guest—at home, he entertained with a refined and Christian hospitality. The wide influence which he earned by his great talents and attainments, seemed like some magic charm. When he spoke, he uttered the voice of thousands. I have known the character of my now departed friend for years. Our intimacy commenced with the founding of Randolph Macon College, Va., and laying its cornerstone; and I can truly say, that I have never known any man upon whose integrity and conscientiousness of conduct I could have more entire reliance than on his. He was adorned with whatsoever things are pure, whatsoever things are lovely, and exhibited the fruits of the Spirit in richness and maturity.

A man has passed away from among us eminent for genius, eloquence, and theological learning, and, equally, and for his sanctity of manners, and the virtues of Christianity. When such a man, such a minister is called from his earthly pilgrimage, his sudden exit must cause a deep sensation. And it is so. Like some electric flash, it instantaneously arrested all. All felt the shock.

We cannot yet estimate our loss. Our University is bereft of a friend, who loved her students and watched over them with more than a father's care—of a guide and counselor to whom they could at all times look up with confidence for aid and counsel. The church has lost one of her firmest pillars.

He has died as he lived—strong in the faith of a crucified Redeemer. Among his last words, pointing his finger towards the skies, were, "O yes, hope in Christ, most certainly alone in Christ; and, I believe that I shall be saved." God has suited the shepherd, still he will not suffer the sheep to be scattered. This is our consolation and support under a bereavement which our reflection can impart at this moment. His memory too, will triumph over death, and his godly example exert increasing influence in the church of Christ.

His remains now lie entombed in the beautiful rural cemetery of the University. Little did we imagine whilst discharging the funeral rites over his departed infant son only a few days before, within that sacred enclosure, that

the beloved parent, now disembodied, would so soon join his cherubic spirit in the heavenly land!

The grave of Dr. Olin is near that of the sainted Eliza United in life, their ashes repose near each other in death. But, O what a meeting of these redeemed spirits, as they ascend the skies in the chariot of fire, and triumphantly join those thousands of thousands, and ten thousand times ten thousands, to sing hosannas and hallelujahs to God and the Lamb, forever and ever!

G. P. D.

LITERARY NOTICES.

THE METHODIST MONTHLY is an excellent periodical edited by Rev. Messrs. Ralston, Anderson & Brash, and published at Lexington, Ky., at only one dollar per ann. in advance. The July and August numbers come to us in time, and present a very attractive variety of reading, much of it denominational.

THE AMERICAN SUNDAY SCHOOL UNION has just added to its library catalogue two very entertaining little volumes; one entitled "Modern London," the other, "The Telescope and Microscope." The latter is by the celebrated Dr. Dick, and is full of interest and instruction. The former gives the most striking incidents in London history, during the last two centuries.—*Depository*, 5 Cornhill, Boston.

MESSRS. HARRIS continue to issue *Mayhew's London Labor and London Poor*—a thrilling picture of the low life of the English Metropolis.—*Mussey & Co.*, Boston.

HARRIS'S NEW MONTHLY for September is full of attractive articles. The contents are exceedingly varied. A full list of them was found in the advertising columns of our last week's paper. The illustrated articles on Napoleon and Benedict Arnold are very fine.—*B. B. Mussey & Co.*

THE NILE BOT. Here is a book to make the eyes sparkle—it consists of "glimpses," as the author calls them, "of the Land of Egypt;" but these glimpses of Mr. Bartlett, (who is also author of the "Forty Days in the Desert,") are keen ones, and give a quite comprehensive and most entertaining view of that dreamy land. But an irresistible charm of the work is its superb mechanical execution and its splendid plates; the latter are numerous—some thirty-five, and some of them of the finest style of the art. They make you curiously acquainted with the scenery and scenes of the voyage. We commend this fine volume to all lovers of genuine books.—*Harpers, New York; Mussey & Co., Boston.*

We are indebted to the Messrs. Harpers, New York, for *Mill's "Literature and Literary Men of Great Britain and Ireland."* It forms two octavos, and is an excellent introduction to the whole course of English literature, beginning with the infancy of our language itself. Its specimens are selected with decided good taste, its learning is abundant and accurate, and its critical comments are marked with genuine good sense. These volumes will be especially advantageous to such readers as wish to go consecutively through the capital authors of our tongue—the only right way to read them.—*Mussey & Co., Boston.*

HILDRETH'S fifth volume of the *History of the United States* has been issued by the Harpers, in the fine style of the preceding volumes. It is the second volume of our history since the adoption of the Constitution, and comprises the administrations of the first Adams and Jefferson down to 1807. Mr. Hildreth has not abated the industry of his research—he presents a thorough view of the state of parties during this period, especially in connection with the old Federalism, and some of our greatest national characters figure in the scene. The style of the volume is vigorously simple, and catches all ornament as in the other volumes. We think Mr. Hildreth excels somewhat in the rhetorical characteristics of his work. In avoiding the factitious elegance of Bancroft, his style has the virtue of perspicuity, but it cannot be denied that its simplicity degenerates into plainness. More spirit would give it more vigor, and not detract from its truthfulness.—*Mussey & Co., Boston.*

LITERARY ITEMS.

MACAULAY AND PENN.—It is stated that Mr. Macaulay has retracted the serious charges made against William Penn in the first volume of his *History of England*.

HARRIET LEE, the author of the *Canterbury Tales*, once so famous, died lately, at the advanced age of ninety-five. It was from these tales that Byron took the plot and characters of his *Werner*, re-producing the work with the most scrupulous fidelity to the incidents and personages.

Mr. Tupper, the English poet, says in a letter to the editor of the *New York Herald*, that he is not writing, has not written, and does not intend to write, any book about his recent visit to America.

LONGFELLOW.—The Transcript says: "The reputation of this eminent American poet is echoed back to us by the arrival of almost every steamer from the old world. His works are re-published in Great Britain by no less than eight rival houses, and at the Railroad depots boys are crying his writings in neat volumes at one shilling each. A late London journal says he is the poet most read in England at the present time, Tennyson not excepted."

Thomas Moore, the

stitution of iron for marble imposing-stones was tried some years ago, and abandoned, on account of the oxy-

Whereas, we have learned with deep sorrow the death of Rev. Dr. Olin, President of the Wesleyan University,

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The recitation room is the test place of a text-book. In our second the Revised Edition to this ordinal, twenty of the sections were read aloud by the students in the recitation room. This was done with the understanding, that the instructors and pupils should criticize the work, in the

The following are the names of several of the gentlemen who have been associated with the work of the various reformed classes and reviewed the work in the recitation room: Edward Hitchcock, D. D., President of Amherst College; N. Tillinghast, Esq., Principal of the Massachusetts Normal School, at Edgewater, Mass.; J. F. Adams, Esq., Abbot of the Benedictine Monastery, at Newburgh, N. Y.; Principal of N. H. Converse Seminary, Northfield, N. H.; Commissioner for Common Schools for N. H.; David Wether, Esq., Principal of High School, Bangor, Me.; J. S. Smith, Esq., Principal of the University of the South, at Nashville, Tenn.; J. C. Appleton, Esq., Associate Principal of Converse Seminary, at Northfield, N. H.; Nathan Britton, Esq., Principal of Union Sem. at Adrian, Mich.; Leander Wetherell, Esq., Associate Principal of the same.

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ers, finally prepared the copy, and the works were stereotyped. They are now presented to the public as possessing *unrivalled superiority to any works ever prepared for schools, upon the subject of ANATOMY, PHYSIOLOGY AND HYGIENE.* It is indeed a series of lectures that embrace the three elements. The series is as follows:

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of the country.
July 20-17

SUNSHINE AND SHADOW.

FROM THE NATIONAL EM.

FROM THE SPANISH.

Quin to dith.

BY GRACE GREENWOOD.

My gladness thoughts go forth, beloved,
Upon the pleasant morning hours,
With songs from tenuous-throated birds,
And earliest odors from the flowers!

Full-laden with love's choicest sweets,
Each smallest thought shall come to thee,
As from the red heart of a rose
Flies home the richly hardened bee.

My tender thoughts go forth, beloved,
Upon the golden air of noon,
With languid odors from the flowers
That flush and faint through ardent June;

With all the softness of the streams,
That fling out laughter as they run—
With all the brightness of the day—
With all the passion of the sun.

But when along the cloud-hung west
The last red light grows pale and die,
When waves of sunshine roll no more,
And all one shade the wheat-fields lie;

When twilight drops down the hills,
And roasts upon the far, dim sea—
Then, O beloved, my lone, void heart
Yearns through the distance unto thee.

And when the fresh night winds awake
To frolic all the garden through—
To bow the saffron lily's head
And spill the violet's cap of dew;

And when they higher mount, and beat
The tree's long arms against the caves,
Troubling the robin in his nest,
And making tumult in the leaves—

Then in the silence, I can hear
Strange sounds and whisperings of dread,
And every murmur in the grass
Seems some unfriendly spirit's tread!

My very heart lies hushed and cold,
A nameless fear oppresseth me—
Like some lost child, my frightened soul
Calls through the darkness unto thee!

So, love, of all the thoughts I give,
Choose thou the best and dearest part—
The pride of day, or gloom of night,
The joy, or terror of my heart;

The glad, exultant love that fills
The morning with its joyous strain,
Or that wild loneliness that sighs
And stretches out its arms in vain.

Would sigh or carol more than most?
And were thy tender kiss bestowed
On eyes that droop with tears, or lips
With careless laughter overflowed?

SKETCHES.

GRATTAN.

Grattan, the first man in the brightest day of the Irish Parliament, was descended of an honorable lineage. His father was a barrister, member of Parliament for Dublin, and also its Recorder. He himself was a graduate of the Irish University, where he was distinguished. Entering the Middle Temple, he was called to the Irish bar in 1772. But his mind was parliamentary; his study in England had been parliamentary; and his spirit was kindled by the great orators of the time. He who had heard Burke and Chatham, had heard the full power of imaginative oratory—of all oratory the noblest. Grattan had the materials of a great speaker in him by nature—keen sensibility, strong passion, daring sincerity, and an imagination furnished with all the essential knowledge for debate—not overwhelmed by it, but refreshing the original force of his mind, like the eagle's wing refreshed by dipping into the fountain, but dipping only to soar. Yet, though almost rapturously admiring those distinguished men, he was no imitator. He struck out for himself a line between both, and, in some of his happier moments, superior to either; combining the rich exuberance of Burke's imagination with Chatham's condensed dignity of thought. Possessed of an extraordinary power of reasoning, Grattan had the not less extraordinary power of working it into an intensity which made it glow; and some of the most elaborate arguments ever uttered in Parliament have all the brilliancy of eloquence. He continually reasoned, though the most metaphorical of speakers; and this combination of logic and fancy, though so unnatural in others, in him was characteristic. He poured out arguments like a shower of arrows, but they were all arrows tipped with fire. Mr. Phillips sketch of him brings Grattan before us to the life:—"He was short in stature, and unproporportionally long. His arms were disproportionately long. His walk was a stride. With a person swaying like a pendulum, and an abstracted air, he seemed always in thought, and each thought provoked an attendant gestulation. Such was the outward and visible form of one whom the passenger would stop to stare at as a droll, and the philosopher to contemplate as a study. How strange it is that a mind so replete with grace and symmetry, and power, and splendor, should have been allotted such a dwelling for its residence! Yet so it was, and so also was it one of his highest attributes, that his genius, by its 'excessive light,' blinded his hearers to his physical imperfections. It was the victory of mind over matter."

KIT CARSON.

One of the most interesting features in a visit to St. Louis, is the contact into which you are brought, with some of the men and things from the "Far West." On arriving at one of the hotels at a crowded time, you may be put into the same room with a company of Santo Fe traders: or you may meet with some of the trappers from the Rocky Mountains; or be favored with an interview with that famous man of Western adventure, Kit Carson, as was the writer of this, in common with a few other friends. It so happened that Carson came to St. Louis on business, during our visit; and our kind host having long and familiarly known him, invited him to his house that we might make his acquaintance. Punctual to his appointment, Carson came; but utterly unlike the stout, hardy, stalwart denizen of the mountains we had expected to see, we found him a delicate looking man, apparently not over five feet five inches in height, and so quiet in his manner that you would think him the last person in the world to look a bear or an Indian in the face. He has a very massive brow, a keen, penetrating eye, wears his auburn hair long, so as to hang upon his shoulders, and dresses like other people. He is evidently a man of great natural shrewdness and judgment, and of indomitable energy and perseverance. His birth place was in Kentucky, but when but fourteen years old, he went to the Rocky Mountains and became a trapper. He acted as guide for various travellers, and was Col. Fremont's great reliance throughout his expeditions to and beyond the Rocky Mountains. He was also Gen. Kearney's guide, and by crawling out through the enemy's camp one night, until his clothes and flesh were torn off by the prickly pears, he succeeded in conveying the intelligence that Gen. Kearney was surrounded, and was the means of saving his detachment from destruction. He is said to be the

best rider ever known in the mountains; that is, as they say "he can get more out of a horse than any other man." Mr. Polk offered him a commission as lieutenant or captain in the army, which he said he did not wish, but "would accept, if it would oblige Mr. Polk." He did accept, and act under it for a while, but soon gave it up, not liking such restraint after the long freedom of the plains and mountains; he never would wear a uniform. He now lives near Santa Fe in New Mexico, he is married to a Spanish wife, and acts as sutler to one of our military posts, and is just now taking over the plains twelve wagons loaded with merchandise, and one hundred cattle, the latter with a view of introducing a good stock into that fine grass country. He thinks highly of the capabilities of New Mexico, says he believes there will be found to be gold there which will make people almost forget California, thinks the New Mexicans are accessible to Protestants, and took some tracts home with him which one of our number gave him.—Correspondent of the N. Y. Observer.

VANDILLE, THE MISER OF PARIS.

In the year 1745, Vandille, the miser, was worth nearly eight hundred thousand pounds! He used to boast that this vast accumulation sprang from a single shilling. He had increased it step by step, farthing by farthing, shilling by shilling, pound by pound, from the age of sixteen to the age of seventy-two. For six and fifty years he had coveted old man lived, for no other purpose than to accumulate gold which he had not the courage to enjoy. Not once during those years had he indulged himself in any luxury, or participated in any pleasure; his life was one continuous sacrifice to Mammon. The blessings which a kind and benevolent Providence had bestowed in his mercy upon mankind were never accepted by Vandille; his whole soul was absorbed; his every joy was sought for in the yellow heap which his avarice had accumulated. His death was a singular one; the end of that man was a terrible lesson, and one from which a fearful moral may be drawn. The winter of the year 1794 had been cold and bitter, and the miser felt inclined to purchase a little extra fuel in the summer time, to provide, to some extent, against the like severity in the ensuing winter. He heard a man pass in the street with wood to sell; he haggled for an unconscionable time about the price, and at length completed his bargain, at the lowest rate. Avarice had made the miser dishonest, and he stole from the poor woodman several logs. In his eagerness to carry them away, and hide ill-gotten store he overheard his blood and produced a fever. For the first time in his life he sent for a surgeon. "I wish to be bled," said he; "what is your charge?" "Half a livre," was the reply. The demand is deemed extortionate, and the surgeon was dismissed. He then sent for an apothecary, but he was also considered too high! and he at last sent for a poor barber, who agreed to open the vein for three pence a time. "But, friend," said the cautious miser, "how often will it be requisite to bleed me?" "Three times, eight ounces each time," replied the barber. "Let me see," said the miser, "three-quarters of a million, that will be nippence; too much, too much. I have determined to go a cheaper way to work; take the whole twenty-four ounces at once, and that will save me sixpence." The barber remonstrated, but the miser was firm; he was certain he said that the barber was desirous to extort an extra sixpence, and he would not submit to such scandalous imposition. His vein was opened, and four and twenty ounces of blood was taken from him. In a few days Vandille, the miser, was no more. The savings of his life, the wages of his vice, and avarice, he left to the King of France.—Lives and Anecdotes of Misers.

TEMPERANCE.

END OF A FELLOW STUDENT.

To day I saw F., who was a classmate in the Academy, in 1840. He was S.'s associate in opposing the temperance cause, and branding the friends as being weak minded. What was he then? and what is he now? He, the only child of a widowed mother. On him that mother had placed her hope, and lavished her little means, that he might become educated, and even eminent. While a student in the institution, he took a noble stand in learning. He had no rival in studies, no equal in composition or declamation, and was looked up to by all. Those emblems of the greatness and brilliancy of his youthful mind, that was emerging into manhood, excited a love in the mind of that fond mother, and often caused her to revel in imagination on the greatness of the joy of her heart, to see the son, the lone star of her existence, rising and expanding into future greatness, probably to leave a name that would be chronicled among our greatest men, and an example worthy to be patterned by the world. This, however, was not to be. That mother's fondest hopes were blighted. Her idol of future eminence refused to sign the pledge; had nothing to restrain his generous heart from partaking of the social glass, of which he drank and became a victim to vice. He is now a reeling, imbecile inebriate, ready to plunge into any iniquity, or commit any crime that may pervade his frenzied mind. Go to the bar-rooms of New Windsor, of —, of —, and ask for the once bright and promising youth; and they in wonder will ask you if you do not refer to poor bloated, fighting and drunken Sam. Go to — church, and witness that, as she sits in the sanctuary of worship, and behold her deeply furrowed cheeks grief-stricken, and sorrowful countenance, and ask the cause of her distress, and the answer will be, "O my lost! my erring son!"

INTERTEMPERANCE.

In answer to a series of questions, a writer in the Temperance Recorder says:—We regret that we have not specific documents for the satisfaction of gentlemen on these and others inquiries. The general principles constantly unfolded by all our lecturers, and in all our publications, settle these questions; and though particular cases and facts are desirable. All the world know that alcohol bewilders, stupefies, and maddens the brain. Hence a merchant who drinks intemperately, soon becomes inattentive to his business; makes foolish bargains, wild speculations, loses public confidence, and, in a short time, comes to poverty. Every town and city has furnished instances of once promising young merchants, who were ruined by strong drink. Dr. Jewett's lecture on the warfare of the Rum Traffic on useful occupations, is a very instructive one. The importation of liquor has considerably increased in the past year or two; how much, we are unable to say. It seemed to take a sudden start at the appearance of the cholera; the market was soon glutted with brandy; wine too has come in upon us in great quantities; and whether it is all drunk, or will take another voyage out, we cannot tell. The increase of population, especially of foreign, is great, and it may all be called for. The amount of grain and fruit distilled, it is impossible to compute. During the famine in Ireland, more than enough was distilled in Great Britain to have sustained the entire population

of that God-forsaken country. An English writer says, that if intemperance goes on unabated in Great Britain to the end of the nineteenth century, there will have been destroyed for liquor, from 1801 to 1900, 5,800 million bushels of grain, which made into bread, would feed the present population twenty-four years.

For the Herald and Journal.

PRESIDING ELDER'S ALLOWANCE.

MR. EDITOR:—"I will also show these mine opinion;" and I do this, though at the risk of putting in jeopardy both my head and heart, my judgment and motives. The question having been mooted in the Herald of late as to what is the *discipline, truth and justice* relative to the P. Elder's claim, it appears desirable that the matter should be definitely settled, if indeed it can be. There seems to be a diversity of opinion among our correspondents. If I can light upon some subject, I may let out some darkness, and this may be of some personal service at least. There are three parties in this controversy, all of whom have interests involved, though all may not be equally interested in the abstract, or in their feelings. The Presiding Elders are one party, the preachers having appointments under the authorities of the church another, and the church, the people, are still another. The controversy hitherto has been, as is supposed, between the two former, and seems to be narrowed down to this, viz: *Has the Presiding Elder of a district preferred disciplinary claims to the claims of the Preachers on his district as a whole, or the Preacher on one station or circuit in particular?* To borrow a phrase from civil law;—Does the Discipline make the P. Elder a "preferred claimant?" Here is the whole question in a nut shell; and to this question, it would seem there is but one answer, though the interpretation given of a certain portion of Discipline involves the opposite. It matters not, though the several appointments be made by different committees, the P. Elder's being made by the district stewards, and the preacher's by a committee of the Q. M. Conference to be acted upon by the Conference; now whether the respective committees make their respective appointments according to the actual ability of the churches on the district or of the particular society, both elder and preacher have a common claim upon a common treasury, according to the allowance of each. The Discipline cannot be more explicit on this point than it is. It reads, "He," (i. e., the P. Elder) "shall share with the preachers on the district in proportion with what they have respectively received." This cannot be construed to countenance the idea of separate, preferred interests on either hand. In case the P. Elder gets from collections taken up specially for his support but 50 per cent. of his apportionment and allowance in any society, and the preacher gets from subscription or otherwise his full allowance, the P. Elder has a claim upon the preacher till they shall share between them proportionately. And so in case the P. Elder gets his 100 per cent. of his apportionment or policy, or from modesty, he may if he choose relinquish his right—as I doubt not many have—such relinquishment, however often made, or from whatever motives, does not affect the question of his actual right to "share in proportion with his P. Elder." The one common end for which the stewards of the respective societies or the preacher in charge are to obtain funds in such manner as they shall deem best, is for the support of the ministry in common in each place respectively. The P. Elder has an interest in common with the preacher on the amount to be raised to meet the entire allowance both of the P. Elder and of the preacher; and any deficiency in this common treasury in any instance is to be shared between them proportionately according to their respective apportionment or allowance! This is *justice*, this is *discipline*; and though it has not always been the *practical*, yet it is the *disciplinary* truth.

It is said, in substance, there are separate interests in fact; for while the preacher's allowance is obtained in one way, the P. Elder gets his by collection taken up specially for him. This it must be admitted is to a great extent the modern practice; "but from the beginning it was not so." The quarterly collections were formerly for the support of the ministry in common on the circuit or station; and this modern practice of taking the collection for a specific, separate interest, is an innovation on the practice of our predecessors. If the modern practice is to be interpreted as creating a separate, preferred interest, it may be well for the "Committee on the administration of discipline" of the next General Conference to look after this innovation. Again: it is said in effect that such being the rule, viz., that each shall share from a common treasury proportionately; the P. Elder will have no interest to use his influence to increase the allowance of the preacher in any given case, though he may deem it altogether insufficient for his (i. e., the preacher's) support; but that his own interest lies the other way, inasmuch as any increase of claim on the part of the preacher upon the common treasury, but lessens the relative chances of the P. Elder's getting as much as he will get otherwise." I hardly know how to meet this objection; but I will say that such fill the Presiding Elders ought to so magnify the office as to be above suspicion of the love of "filthy lucre," and be exempt from the least taint of that mercenary spirit which the objection seems to involve. Men have filled this office who have "sought not their own, but the things of Jesus Christ," and who have chosen themselves to suffer rather than that their sons in the Gospel ministry should not have a competence. Such an one was the lamented Fish, who practically regarded this rule of discipline, always dividing with his boys proportionately, and sometimes giving instead of taking the lion's position. And those were loving times! A common interest recognized and adopted gave them a fellow-feeling; and "a fellow-feeling made them wondrous kind." Such a spirit and practice might do something toward bringing about a better state of feeling in such individual instances where the opposite has produced some little alienation.

It has been argued, that because the P. Elder's claim is to be made on or among the societies according to their ability to pay, while the preacher's allowance should be made wholly in view of what he should have, and that without reference to such ability the P. Elder should have the last farthing of his apportionment, however much the preacher might be minus. To this it is replied, 1st, That the P. Elder's apportionment is not made according to the *actual* ability of the societies respectively. 2d, That the supposed or real ability of a society probably always determines to some extent the amount of the preacher's estimate. If it be said such should not be the case, I answer such is the matter of fact, and always will be so long as humanity remains as it is. 3d, That the rule of apportionment of the P. Elder's claims has nothing to do with determining what he shall actually receive in any case, any farther than it determines the relative claims of parties upon a common treasury. The rule of apportionment and of determining relative claims is one thing; the rule determining what each shall actually receive is another. Between the relative allowances of the two parties under the rule fixing the claims of each, there may be no just proportion; the one may be, all things taken into the account, relatively higher than the other. For this there is no existing

remedy, and the Discipline is not violated, even though the one party have the advantage in claim upon the common treasury, over the other in all respects similarly circumstanced. But their relative claims being determined upon the common treasury, they are to share in proportion to the respective claims of each. If the treasury pay 100 per cent. to each, I respond a hearty amen! And the Discipline is alike responsive. But if one is allowed to take a double, and to take it too on a relatively higher claim, I must echo the disciplinary word, viz., "proportion."

"PROPORTION" is the word! I can adopt no comment upon or interpretation of the Discipline which renders this term a nullity. It is a standing rule of "equal proportion," and runs thus, as applied to the district, viz: As is the aggregate of claims or allowances to the amount of receipts, so is the P. Elder's claim to the amount he is to receive. As applied to the station or circuit, it runs thus: As is the whole claim for the P. Elder and preacher to the total of the receipts, so is the P. E.'s claim to what he is to receive! Thus the district will get but 90 per cent. of the aggregate, the P. Elder is entitled to the same, and to no more; if the station pay but 50 per cent. to the preacher, and the P. Elder take of funds deposited in his hands for the common cause and treasury—of missionary appropriations for instance, designed to assist some feeble society—and retain his 100 per cent. of claim out of such funds, he is amenable to his Conference for the act. God knows if I were to submit from any motives of expediency to such injustice, I would not in self-respect ever whisper my acquiescence.

As to the obligations of the church to support the Gospel ministry so that such as are called there shall not be crippled in their holy calling, perhaps none have a higher sense than your correspondent. Neither do I doubt the ability of the M. E. Church as a whole to provide a competence for such as are inwardly moved upon by the Holy Ghost to take up themselves in the office and work of a Christian minister. Nor yet do I question the willingness of the church to meet her obligations when properly presented. But, Mr. Editor, I believe that the rival claim of preferred interest to the support of the church on the part of any portion of the ministry is prejudicial to that full supply that ought to flow into the common treasury for the support of the ministry in common. "I believe, therefore have I spoken."

And now, as I have no possible motive for concealment in any "castle," and have little fear of falling into the clutches of "Giant Despair," I shall appear under my proper cognomen.

A. A. COOK.

Oxford, Mass., Aug., 1851.

For the Herald and Journal.

KENNEBUNK CAMP MEETING.

At an early hour on Monday, Aug. 25th, the brethren from Maine, New Hampshire, and Massachusetts, were pressing their way up to our *fast of abstinence* in the wilderness, with strong confidence that the great Head of the church would meet them there. Tents, to the number of 40, were erected with great despatch. The grove never looked more beautiful, nor a day more pleasant. Nature and Providence seemed to welcome us to this beautiful retreat, not surpassed by any spot in New England. The meeting at Kennebunk was one of the best camp meetings ever held in the State of Maine. The government of the meeting, under the supervision of Rev. D. B. Randall, our esteemed P. Elder, was excellent. The preaching was of the right stamp—plain, pointed, spiritual, and attended by the Holy Ghost. The conversions were numerous, compared with former meetings. There have been, at least, one hundred conversions. I saw 70 anxiously seeking God at one time. There were more than sixty ministers present. The following brethren preached, as they came in order: W. McDonald, Matt. 11: 17; A. Heath, James 5: 16; I. Marcy, James 5: 19, 20; D. W. Barber, Acts 17: 18; Camp meeting John Allen, Gen. 32: 26; H. H. Hartwell, Jer. 8: 22; N. E. Cobleigh, Matt. 12: 31, 32; Prof. Lindsey, Matt. 26: 38; J. C. Perry, John 6: 27; C. C. Cone, Prov. 4: 26; I. J. P. Collier, Luke 1: 71, 72; J. McMillan, Ezek. 33: 11; J. Spaulding, Heb. 11: 6; A. Sanderson, Luke 16: 25; W. F. Farrington, I. Cor. 3: 21, 22, 23; C. Andrews, I. Tim. 4: 10.

The weather was most glorious; not a cloud obscured the sun, nor a drop of rain dampened our tents during the whole meeting. The last night, with the parting scene, will long be remembered by many. Prayer and praise was heard until the break of day; and even with the day's dawning, the angel with whom they wrestled did not depart, but continued to hover over the camp of the saints. Our love feast, on the last morning was deeply interesting: testimony followed testimony, song followed song, glory was added to glory, until every heart responded, "Surely God is in this place." We then formed a circle of about 800 persons, and took the parting hand amidst falling tears and exulting hearts, many of us no more to meet in time.

We can only say, in conclusion, glory to God for the Kennebunk Camp Meeting; and to this many hearts will respond, Amen.

For the Herald and Journal.

WESLEYAN UNIVERSITY.

MAINE AND EAST MAINE CONFERENCES.

In the prosecution of my agency in behalf of the Wesleyan University, I have found that the relation of the Methodist Church in Maine to this institution is not generally understood. I take this method, therefore, of stating the facts in the case. The Wesleyan University is under the control and patronage of the Conferences in New England and the State of New York. Being controlled by a Joint Board of Trustees and visitors appointed by the several patronizing Conferences, and its current expenses being met, in part, by the proceeds of funds raised by these several Conferences, the funds there raised constitute an important item in the resources of the University, and at present are quite essential, in order that its operations may be carried on without embarrassment. It is highly important, therefore, to the prosperity of the University, that the Conference pledges be fully provided for.

The Wesleyan University is the only Methodist college in New England, together with the eastern part of New York. With eleven Conferences pledged to its support, it would be highly creditable to us as a denomination to suffer it to labor under embarrassment for want of money or students. Of the four hundred and twenty-nine Alumni of the University, one hundred and eighty-five have entered the ministry. This fact shows the important bearing of the institution upon our denominational prosperity.

The Maine Conference, after the example of other patronizing Conferences, pledged itself, in the year 1844, to raise \$5,000 towards the endowment of the University. At the same time a sufficient number of the preachers of Conference came forward and obligated themselves each

to pay the interest of \$50 or \$100 annually, for five years, or until the principal should be paid. This obligation has been mostly met. The interest on the pledge has been paid up to the present time, and one thousand dollars of the principal.

To meet the balance of the pledge unpaid, there are in the hands of the agent,

In Notes against sundry persons believed to be good,	\$1,471 78
Bond of Androsoggin and Kennebeck Railroad,	300 00
Verbal pledges by good and responsible men, 1,000 00	
Interest due on preachers' notes,	170 00
Notes of doubtful value reckoned at 1-6 their amount,	47 32
Cash in hands of agent,	24 00
Total amount of resources,	\$3,013 10

Leaving a balance not provided for, of \$987 80

According to an arrangement entered into by the Maine and East Maine Conferences at their last session, it will devolve upon the Maine Conference to raise the balance of the pledge not provided for. Inasmuch as the pledges and collections from within the bounds of the East Maine Conference amount to one half the whole pledge, together with interest on the same, and their proportionate share of the expense of agency; so that if the pledges now belonging to the East Maine Conference are all paid and interest thereon, that Conference will have no more to raise.

The subscriber has been appointed agent to collect the notes and pledges due, and also to raise the balance not provided for. As he has a pastoral charge also assigned him, it will be impracticable to spend much time away from home on this agency. Nor would this be necessary if our people properly appreciated this important interest.

Are there no friends of education within the limits of the Maine Conference who need the presence of a special agent to stimulate their benevolence? Is there no able and generous hearted man whose eye might light upon this communication willing to advance a *thousand dollars*, and thus relieve the Conference of a burden so long borne? An important educational plan has recently been adopted, under the direction of Conference, which we think promises much for the cause of education in our church. But our pledge to the University is now in our way; how long shall this business linger? Let us finish this work, and then we shall be prepared to enter upon a more comprehensive plan of operations. Friends of the University are earnestly invited to assist in this work; all money forwarded to me for this purpose will be paid towards the pledge of Conference, with no other expense of agency than the postage.

S. ALLEN, Agent of Wes. University.

Waterville, Aug. 27.

BIOGRAPHICAL.

BRO. ORSON K. BEAN, fell asleep in Jesus, at the residence of his brother-in-law, in this place, July 28, aged 40. He left a wife and three children to mourn, but not without hope. He was a native of Gilmanston, but has resided in Danvers, Mass., where, I am informed, he was very useful in the church as class leader, and otherwise, and more recently in Lowell, where his health somewhat failed. A few months since he removed to our neighboring village of Suncook, where he hoped to continue his efforts for the support of his growing family. But being called to watch over a darling boy in his descent to the grave, his constitution gave way, and he soon followed his son to the spirit land. He embraced religion in early life, and found it such a support on a dying bed, that he could triumph in view of a glorious immortality. May his numerous relatives follow him as he followed Christ!

HARRIET D., wife of James PAGE, left us, as we trust, for the church triumphant, July 29, aged about 50. Sister P. made choice of the Saviour many years since, and found religion to be her support through long years of suffering. She departed with a shout of victory.

Hooksett, Aug. 18. F.

SIMEON BUTTERS was born in Jeffrey, N. H., March 27, 1791. When 16 years of age, his parents moved to Union, the province of Me. At 22 he came to this town, which was then one vast wilderness, with here and there an opening. Two years after his arrival here he was married to Miss Sarah B. Shaw, who survives to mourn his loss. In 1818 he was converted and received into the M. E. Church, under the labors of Rev. J. Lull, which relation he honorably sustained to the day of his death. But few laymen have done more in the church of God to sustain the social spirit of piety, and promote the cause of experimental and practical religion than our departed father. He possessed a naturally strong powers of mind. His quickness of perception, his soundness of judgment, his deep Christian experience, his acquaintance with the Scriptures, his ready command of language, and his consistent life, early designated him for a leader in our Israel. That responsible office he has sustained for about 30 years, doing the church much and valuable service. His labors in this department of Christian efforts have been widely extended, and very toilsome at different seasons. Some years he has met very punctually three or four classes each week, in three different towns, travelling mostly on foot, and carrying on his farm at the same time. To these weekly visits as an *under shepherd*, he devoted much time, much thought, much strength, and much prayer. He too for several years was an exhorter in our church. But his gifts and success in this department of labor I am ignorant. He had some failings all will concede—and who has not? But they are not necessarily *sinful* in the common acceptance of that term. He was truly a good man. He had faith—living, saving faith in the Son of God—and by this he endeavored to walk before the world. During the last winter and spring he was impressed that his end was near, and he went forth to visit his friends and brethren for the last time. With joyful hearts he was welcomed everywhere; and in sadness his friends heard him say as he departed, that he should visit them no more, for his work was almost done. He failed early in the spring, suffered much near the close of life, and died in peace with God and man, July 26th, 1851, aged 60 years. His loss is a great affliction to his wife, May his mantle fall upon his sons, and the grace of God sustain the lonely widow.

Ester, Aug. 22.

Widow SALLY MILLS, wife of the late Elwood Mills, of Hollis, Me., died in Glenburn, May 20, aged 77 years. She experienced religion when quite young, and joined the Calvinist Baptist church. In 1827 she became acquainted with the Methodist society, with which she united, and remained an acceptable member until her death, ever evincing a deep interest in the cause of her heavenly Master. Her end was peace. Will the Morning Star please copy?

Sister ELIZABETH LORD, wife of Bro. Shaw Lord, died after a distressing and protracted illness, in Winsorville, Aug. 12, aged 44 years. Sister Lord professed religion and joined the church more than twenty years ago. I have heard much said in her praise, and nothing against her. She has left a husband and nine children to mourn her loss. J. W. CASE.

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ADVERTISEMENTS.

THE ILLUSTRATED DOMESTIC BIBLE.

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